them to forsake cuntrie, wife and children, draue thē to distresse of vndooyng & beggerie, & onely forsooth, bicause thei wear maried: which neuertheles, by the lawes of ỹ ream was then sufferable, and by themselues also assented vnto: by the auncient popish lawes permitted, & with the lawes of God directly agreyng (as out of saint Polle and oother Scripture, thei had often told vs in sermons themselues) thei yet persecuted them from place to place, orels to be reconciled a Gods name, & to recant: and confesse them selues knaues, & call their wiues hoores. Thā procured thei commissiōs for herelie, in which as thei had

pluct

¶ A Speciall grace, appointed to haue been said after a banket at Yorke, vpō the good nues and Proclamacion thear, of the entraunce in to reign ouer vs, of our soueraign lady ELIZABETH, by the grace of God, Quene of England, Fraunce and Ireland, defendour of the faith, and in earth the supreme hed of the church of England, and also of Ireland, in Nouember. 1558.

Psal. 21.

Qui timetis dominū, laudate eū. 137

Psal. 65.

Qui terribilis in consilijs super filios hominū.

Thom. Tanner (1614)

BIBLIOTECA BODLEIANA

To the ghestes.

THE chefe part of your chere is, that ye are welcum all. A woord with your fauours, I would say, & that is this. It is a maner after meat, no lesse auncient then commendable, to haue a grace to be sayd, ear water be gyuen: which, though it moze aptly perchasice appertein to sum of these Clerkes, that haue vouchsafed to be here with vs this day, then vnto me. Yet forasmuch as with my self I haue conceiued a farre further cause of thankes gi-

uyng to God, then peraduen-
ture sum of them haue, I wil
with your pacience take the
office vpon me. And say: that
since it hath pleased Gods
mightie mercy, to haue calld
vnto his grace, our late
Quene, a Ladie that of her
owne inclinacion, wisht all
for the best, and would (I be-
leue) euen so haue wrought:
wear it not that she had been
so miserably seduced, and so
pitiously abused, by certaine
euill and moste vngodly per-
sons of her spirituall coun-
saill about her. Who first for-
ced her to alter religion, then
fecht in forrein powrs ouer
vs, of the late kyng here, and
that wicked vsurper ỹ Pope.
After that, pluct away her

landes

lãdes and reuenues, brought her into warres, lones, and subsidies: and ended at last with the lamentable losse of Callis. Suche was the thrift of their ghostly gouernemẽt, suche was the proffites of those prelates aduises about her, these hath been the frutes of their Catholik counsaill. That what was thear least of our vtter vndooyng, but onely to be ouer run by the Spaniard or frenchmã. After whiche thei bothe gaped, and onely thus disapointed by God.

But since (as I said) that it hath pleased his almighty Maiestie, now thus to haue calld her to his mercie (as moofte humbly I beseche his

highnesse he haue) whearby Quene Elizabeth our moste gracious Sooueraign is cõmen to her iust enheritaunce and kyngdom, thus to reign ouer vs. A Prince (as ye wot all) of no mingled blood, of Spaniard or straunger, but borne mere Englishe here amongst vs, and therfore most naturall vnto vs. Of educacio, brought vp and instruct in al vertuous qualitees and Godly learnynge, specially (that may be moste cumfort and ioy to vs all) in the sincere knowlege and folowing of Gods holly woord. Of naturall inclinacion, so Godly disposed as without reuenge she paciently suffred so moch malice and wrõges. Of wise-

dome

vome so ware, as she maie
shun the inconueniences and
follies that her sister fell in.
Of circumspection (we maie
truste) so wise and politike, as
she may straitly stay back,
the daungerous rashnes, of
those deuaunt currours that
run before lawes, and seuear-
ly kepe short the wicked kinde
of libertines that passe for no
lawe, but will make their be-
leefe, and liue as thei list. Of
mercie so gracious toward
her commos, as her highnes
pitifully regardyng the dan-
gerous estate of bothe body &
solle, that the Spiritualty
of this Ream, hath of late
brought thē in, may vouch-
safe to set sum Godly and
charitable order, for restraint

and reformacion of their extreme outrages and abominacions.

Whose Pride hath been soche as first amoong all degrees of men, thei knue neither make nor felow, but still striuyng for soueraintee haue with might and main, endeuoured to cast of all yoke of obedience to their Prince, contēding to kepe that estate vnder them, and to sweare them selues subiectes vnto a Bisshop. To contemne nobilitee, and to be the onely sooueraignes them selues. The callyng in and settyng vp, of their patrone the Pope (contrary to their naturall ligeaunce and former othes) The chekmate of his faithfull minister,

niſter, our cooſin the Card=
nall, and the importable ar=
rogãcie of all the reſidue be=
ſide, what els hath it ſhewed?

Their Auarice ſo inſacia=
ble, as thei helde them not cõ=
tent ſo farforth miſerably to
haue inſenſate & dudled their
Prince (alas poore woman)
as at one chop to make her
gyue away a fifty thouſand
pound and better yerely, frõ
the enheritaũce of her croun
vnto them, and many a thou=
ſande after, vnto thoſe idell
hipocrites biſide: but euen at
one ſelf and ſame Parliamẽt
to cauſe her craue a ſubſidie,
when ſhe had doon. In the
graũt whearof on their part,
it is worthy to be noted, the
pure honeſtie and great wiſe=

dome

dome of these men. That whear the Lordes and Commons, like good faithful and true meanyng subiectes, did freely and sinceerly, for good will to their Prince, and relief of the State, made their graunt therof vnto the kyng and Quene, her heires and successours: Our Clergie of a further forecast, could woork with a caution, and graunt it no further, then vnto the Kyng and Quene onely (like as vnder that tenour, was ẏ oother subsidie thei passed) Wise men I warrant you, lads of circumspection, and

Luke.xvi. verè filii huius sæculi: That as Christ saith, ar alwaies more wise in their generacion, then the childrẽ of light.

What

What good hart thei bare toward their Quenes succeſſour: though we wear not in their Conuocacion amoong them, yet by this and oother, we may gyue a good geſſe.

And yet this great profuſion of their Prince, did ſo ſmalli ſerue their hũgri guts as like ſtoruen tikes, ỹ wear neuer contẽt with more then inough, at all their collacions, aſſembles, and ſermons, neuer lind yellyng and yalpyng, in purſuit of their pray: Reſtore, Reſtore. Theſe deuout deacons, nothyng regarded how ſum for long ſeruice & trauail abrode, while thei ſat at home. Sum for ſheddyng his blud, in defence of his princes cauſe and cuntrey,

trey, while thei with ſafetie al careles in their cabains in luxe & leudnes, did ſaile in a ſure porte. Sum ſellyng his aunciēt patrimonie, for purchaſe of theſe landes, while thei muſt haue all by gift a gods name. Thei nothing regardyng I ſay, what iniurie to thouſandes, what vndoinges to moſt mē, what daūger of vproze & tumult throughout the hole reame, and what a weakenyng to the State, ſhould therby ariſe: and then by that meanes, what a gap opened to the enemie, to run in as he liſt, and ruin vs all, (whiche thyng ſum thynk thei little forced for, ſo thei might haue had their purpoſe) that wot not I in deed,

but

but this wot I well: that w̄ none of these matters wear thei mooued a whit, but still held on their cry, Restore, Restore. And that ye may be the surer, thei mēt nothing more then how to haue all, & that with al hast. After that their Pope, this seditious Poule the fourth, that now is, had sent hither his Bulles and his thunderbolts, for that cause and oother, and yet little restored (bicause the world in deed would not so be faced out of their liuelod) Sundrie of our Prelates, like hardie champions of the Churche, stacke not a whit themselues, to thrust Lordes out of their landes, and picked quarels to their lawfull possessiōs. Well

let

let nobilitee conſider the caſe as thei liſt, but as ſum think if Cleargie cum ones moze to be the Maſters again, thei will teach them a ſchool point. But how trow ye in time, would theſe douty diuines haue delt with pooz men, that grue ſo pzeſumtuous, and durſt without law be ſo bold with their betters?

And (now to ỹ purpoſe azoze) though by ſum men it wear wiſely told them. Why reſtozyng is made now, and ye can be content: foz, from the tempozaltie thoſe poſſeſſions cam: & now, allthough not ſo cheaply as ye had thē, yet ar thei thither ſum reſtozed again. Tut, tut, that was none aunſwere to them

foz

for thei call nothyng restored, but that is giuen them a gods name. And then (hardely) a good kinde of peple for the common welth haue we of them, that haue a capacitee thus stil to take of vs, and neuer to giue vs. Marie, as nedefull may we count them amoong vs, as amoōg gamners, is ten and fowr for a Christmas box, that in smal processe of play (if the banks be not the bigger) is like to rob all ỹ boord. It was tyme in deed for princes aforetyme to stay them with Statutes of Premunire & Mortmain which they yet now (takyng aduauntage vpon the tyme that serued them) like the popes true squiers, and for the

libertie

liberty of his churche (as thei terme it) haue woon (I warraunt you) to be ſet at large, and if it wool hold. Moche adoo God wot, haue thei made for this reſtoryng, but if God ſend vs ones a woꝛld, whearin we maie mete with them on an euen groũd, ſo as with pacience and indifferencie, it maie be quietly reaſoned: whither by lawe politike & diuine, that tẽpoꝛall poſſeſſions, maie moꝛe aptly ſquare with the eſtate of Pꝛinces, loꝛdes and laifee, then with the office of biſhops and abbots and pꝛofeſſion of Pꝛeeſthod: I beleue then it ſhall eaſely be found, and fall out ful well: that as the Pꝛinces benignitee, maie vouchſafe thẽ

ſum

sum tithes or pensions: e-
uen so as for landes and tem-
porall possessions, thei shall
haue as mooch as thei may
be born vnto, and as our Sa-
uiour Christ appointed out
for them, and as his holly A-
postles had, whose succes-
sours thei say thei be. And
whē that day cums (as with
Gods grace it may shortly ful
wel) then shall we crie as fast
for our Prince, as thei haue
doon for themselues, vpon a
better ground, & with a more
equitee Rekore Rekore. Thei
haue set vs a saũple, that we
must not be silent, if occasion
may serue. That if to say
trueth, thei be not better sum
oother way prouided for, so
as thei may be curteisly vn-

burdened of their great cares and ſtudy, whiche nedefully now thei take pooꝛ ſolles, about keping of their courtes, lookyng to their fines, conſidering of empꝛouments, harkenyng to their beſt pꝛoffers, aduiſyng vpon new leaces, ſcanning of old couenaunts, conſultyng vpon ſum ſutes of pꝛofit with the pꝛince, aduiſe with their learned counſaill foꝛ matters in lawe, exchaunges of their Loꝛdſhips and landes foꝛ the better, cōmoditees of fiſhyngs, ſales of Woods, pꝛouiſion of houſhold, ſtoꝛyng of paſtures and ſhepegates, regard to their game in parkes, bildyng of Palaces, amplifiyng their fees & eſtates, maintenaunce

of

of their Churches liberties, and sooch oother infinite of troobles biside, whearwith thei are now so continually combred alas: Let vs neuer trust after at their hãdes, either moze vertuous example of liuing, mozecontentacion with their moze thã inough, moze charitee to their euen christen, looue to their cuntree, oz els any firmer obedience to their Prince. And as foz sinceer Religiõ: how may we euer look, foz to haue gods woord truly taught vs of thẽ that by meanes of their possessions, are so tied to the woꝛld: What a mockery is it, bothe to God and man, that vnder Popeholly profession of wilfull poouerty, Penaunce

or praier, thus to wallter & wallow in worldly welth, of a thre or four thousand pou̅d a yere? Under semblaunce of shepherds, with shepe hook of liluer, and surcote of rayes, to rule ouer all men, and to reign as Princes? Under name of humilitee, to liue in lure and excelle, of wine and spices, and costly garments, and train of housshold, and all kinde of affluence bilide, able to compare, or rather excede any Lorde in the land? That if thei would be in dede, as thei would seem to be: Why leaue thei their charge? Why beare thei office of so greate gaine and fee, and leaue their cure vnserued? How thynke they that they may

not

not be ſpared out of Princes Courtes? Why will thei be calld Lordes? why haue thei ſooch ample poſſeſſions? why maintein thei a forrein Biſchops power abooue their own princes, and that in her own lād? why rob thei their prince and empouerish their cuntree by ſendyng that gold ouer, for their firſt frutes and oother wiſe to the Pope, that is due to their Prince? And why abide our Religious in bowres of ſooch ſumpt & eaſment, and ſo ny to good tounes? Chriſt taught the young man, that perfection was in Vade, vende, & da, and not in mane, acquire, accumula. why get thei not into deſertes, or deſolate places, as holly Je-

Mat. xix.

ron and Polle Hermit, & diuers oother did? That if their deuocion to God warde, and contempt of the world, wear so feruent as thei make for. Why tary thei at home? Why doo thei not Ire & prædicare, hye them to Hũgarie, and toward Turkey, or into the partes whear Christ is contemned, or els vnknowen? Dout to be cared for, thei should nede to haue none, since gods goodnes prouideth for ỹ birdes of the ayr, that neither sowe nor reap: how mooch the rather will he prouide for them that doo his commaũdements, and trust in hym? Death or violence should thei not haue cause to drede, since (as thei well wot) no

Mat. xvi.

pour can hurt them, whoom Gods pour sheeldeth, no violẽce empair, ẏ Gods might defẽdeth. That if in case for our Master Christ, & his holly doctrine, and for the confirming of them thei had woon thei should be drawen to it: then like as a good shepherd giueth his solle for his Shepes sakes, and he that leeseth his life that way for a while, winneth his life an oother way for euer. Euẽ so (O lord) how sure is theirs all redy, the kingdom of heauen that suffer smart and persecucion for righteousnesse sake? But (shall I tell you) thei ar wise men I warraunt you, they will tary at home & (if tyme serue them) call for more lãd, Ioan. x. Mat. x. Mat. v.

thei haue a nerer way to hea-
uen, with more eas and lesse
pein, & that by many a mile.

Now, as touchyng their
malice, that hath been so de-
spiteful and cankerd, that bi-
side their deuelish malignī-
tee toward all good men, thei
haue not spared opēly ī their
sermons, to slaūder and raile
at their own late naturall
Princes: that noble king Hē-
ry, and that vertuous kyng
Edward: callyng them here-
tikes, scismatikes, or what
vile name els their rancour
could deuise. Put them quite
out of their beades biddyng
and beadrolles (whither I ly,
look in the bishops Iniunci-
ons) and not so ceasyng: haue
hatefully procured vtterly to

be

be defaced the toomb of the tone, and could neuer afoord any coſt to be doon on ỹ toother. To the entẽt to make of thẽ, either no mẽtiõ, but ſlaũderous: oꝛels (if thei might) to haue put them both quite out of all memoꝛi. Nay, what may we ſay, if theaꝛ wear amoong them (without hoꝛrour and trembling, alas can I chant reheꝛſe it) that could enter into meditacion & pꝛactiſe, ſo farfoꝛth to haue pꝛophaned the hurtles coꝛpſes of thoſe ſacred pꝛinces (Gods holly anointed, the Maſters, the makers, and ſooueraigns to them all) as to haue pluct them out of their toombes, to haue burnt their bones? O merciful god what impietee,

what malice matchable w̄ theſe mens? What malignitee cōparable with theſe ſpites of the ſpirituallty?

Their doctrine again, ſo fals, ſo wicked, ſo blaſphemous againſt GOD and all goodnes, and thearwith ſo inconſtāt, ſpecially inducing errour and blindenes: as thei haue not ſtuck to enforce & procure vs, to a greater obedience vnto a forren Biſchop (whom ones yet thei themſelues exploded, preached, & ſware out of doores) thān vnto their own naturall Soouereign: to that Archapoſtata the Pope (I meane) then to their liege Prince. Forbad vs our Bibles, and commaūded vs beades. Pluct away our

praiers,

prayers, and forced vs to talk to God in a straunge lāgage. Thei took gods book, his holy testamēts out of churches, thei wiped out his woord, & stack vp images without caution of idolatrie. Cōdemned their Mariages, and taught that hoordoom amoong thē is more sufferable, thā sacred matrimonie. Which doctrine in deed, like feruēt followers of their own laws, thei haue stoutly expressed in their order of liuyng. And haue bisily taught, diligētly preached, earnestly written, solemnly sworne, fully and hoolly at one tyme in those pointes: which within a little while after, as thei sawe opportunitee to serue thē. O mercifull

God

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God

God, how ſoon forſook thei? Makyng no bones moſte impudently, ſo open, ſo often, to cant, incant, outcant, diſcãt, and recant: And like moſte vile curres, to turne to their vomit. To the vtter deſtruction of bothe body and ſolle (in as moche as in thẽ lay) of many thouſand of the poor Chriſten flock. Againſt their own teachyng, their ſincere preachyng, their godly writyng, their ſacred othes: yea, and that is moſte execrable bothe before God and man, againſt allmightie God hymſelf, and his holly doctrine, and againſt their owu cõſciences (if we may thynke thei haue any conſcience at all). For as it ſeemes, thei haue

shewed plain sign, that thei beleeue thear is none oother Godhed, but their kingdoom in this world, none oother life after, but only this here.

For maintenanuce yet of this their wicked, inconstant & recanted doctrine, O mighty GOD, what malice is it that thei haue not shewed? What mischefe haue thei left vn put in praictise? What kinde of cruelty vnattempted? What tyranne vnexecuted? First, as soon as euer thei had felt, how easy the Prince was to be seduced by them, and to be brought to their lure: straight by & by, against lawe and cõscience, the poor maried ministers, thei put out of their benefices, cõpeld them

them to forſake cuntrie, wife and children, draue thē to diſtreſſe of vndooyng & beggerie, & onely forſooth, bicauſe thei wear maried: which neuertheles, by the lawes of ỹ ream was then ſufferable, and by themſelues alſo aſſented vnto: by the auncient popiſh lawes permitted, & with the lawes of God directly agreyng (as out of ſaint Polle and oother Scripture, thei had often told vs in ſermons themſelues) thei yet perſecuted them from place to place, orels to be reconciled a Gods name, & to recant: and confeſſe them ſelues knaues, & call their wiues hoores. Thā procured thei commiſſiōs for hereſie, in which as thei had

pluct

pluct in diuers of nobilitee amoõg them, for face of their dooynges: and as thear wear sundry biside, of wisedoom & woorship, that by pollicy had insinuat themselues, for mitigacion of matters, and for fence to their frendes: euen so a woonder was it to see sum oother again, of our great Justicers & learned men (that would not sit out) how wickedly and willingly thei becam their rackers & tormentours, and what matters by the omnipotẽcie of that commission, thei durst enterprise to deal withall, and w̃ what corrupcion & briberie, thei did execute thesame commissiõ. That surely it was commonly thought (I am sory to say

say it) to haue crept into fauour, or if the bishop had bid them: For their partes, they would little haue stuck to haue made Jone Moon a Martyr, and James Ellis a Saint. But (as thei said) for sooch a commission, thei wear a great deel meter, then thei that sat still. Then gat this our Clergie Proclamacions, vnder great paines for Bookes, whiche as thei wear of matter moste true & Godly, and of doctrine sincere (yea, and though of their oun making) so wear thei surelieste remembred, & sooneste forbidde. And bicause thei would be sure, yet none estate should eskape them, thei renued those thre catholik statutes for hereSy

Anno. v. Richardi. 2. ii. Henri. 4. ii. Henri. 5.

rely, that thearby il nede be, thei might conuent all kinde of men before them alone as thei list. And in these matters me thynkes I weare mooch to blame if I did not a little remember ye, of the catholike seruice and pollecies pelantine of that blessed bishop stout Steuē of Winchester. Who, as his fatherhode cōsidred, how mooch it should be for his fame & honour at Room, though wear it neuer so mooch agaynst his Book De vera obedientia, & against his oth & his honesty at home to haue ỹ hole praise to bring in ỹ pope again. How mooch it should be for his glorie, though neuer so mooch vnfitting for his degree: to

reign and rule ouer lords, & triumph like a tyraunt, how mooch for his profit & pope (wherin bi his will he would excede all me) though nothig at all for his pastoral profession: to haue sooch abostdaunce of reuenewes, by landes & office and oother fetches beside. He brought the Queene to that poynt that after appoyntment of parliament she writ her letters to shriues for choise of good Catholiks, a Gods name: himself biside commendyng many, and in a maner by name, commaunding sum to serue for ỹ turne as he thought best. whearby he still placed in ỹ hous right many: That if any biside, w wisedoom & reuerence had told

his

his tale frakly, after the auncient liberty of the place, and haply detected the mischefs of the matters that this prelat preferred: then was he by and by sent for, and sought for, and fetcht vp in post: and sure to haue pict to hym, one quarel or oother, whearby he should be chopt vp for sunburnyng: or ootherwise punisht, that he and all oother might haue warnyng, what matters thei talkt in, & teach them from thenfoorth, how thei stick & be stiff, in pointes with the Prelacie. Had not this Postle mooch wrong of the peple in Kyng Henries dais trowe ye, that euer did count hym & call hym a papist? Well, he is as one said,

Mortuus & sepultus, descendit ad inferna. I will say the lesse of hym. God haue mercy of his solle, if he be in state to be praied for. But if it had pleased God, I would he had liued, to haue seen this season: that ones more at Polles crosse to the peple, as afore that to Kyng Henry, he mought haue recãted again. His Catholicalitie, was so well skild in the feat, that I dout not, he would haue set sooch a tãple to the rest of our Prelats, as thei would neuer stick to follow a pace. And whear, for these letters, & stop of free speech, all contrary to the lawes of the lãd, he was authour w his Sooueraign of those so fowl and

vnlike-

vnlikelum examples, as euer
Prince amoong vs here she-
wed to her subiects, and in
deed tendyng to mooch to-
ward oppression & tyrannye:
Euen so vnlide many incon-
ueniences, that els might
thearby arise, this might she
be sure to be one: that, The
laws that ar forced, will ne-
uer endure. But as for those
laws that he procured, abide
they or go they, he plaid his
part kindly, to bring them to
passe. And after al this, what
ment they, what ment they
may we gesse, by the forcyng
of ỹ late statute of Armour?
But only (as the wisest could
decipher) bicause hauyng co-
lour to haue armour them-
selues, vnder name of a quã-

titee, thei might take to them as mooch as thei list. So yt nede wear, when thei saw tyme, thei might strengthen their matters hereafter, as well w Polles bloody sword as thei haue doon allready with Peters counterfet key of theirs. That if their prouisiõ may plainly appere, it shall well be seen (I dare warrant) thei ar furnisht at full: and haue a great dele more, then for men of the church, or likely by thẽ to be kept for a good purpose. Now then, their popely Iniunctiõs, their homily Homelies, who can not but with extreme woonder, be merueilously amased to consider, with what impudencie and tyrannie, thei thrust forward

wardtheir abhominable im-
pieties: read them aduisedly,
confer them with scriptures,
and with sincere religiō, nay
with their own former tea-
chings: then shall ye see how
shamfully thei haue discoue-
red themselues, and bewraid
their own wickednes. Bye
them, bye those precious pā-
phlets I pray, thei ar wooꝛth
the moony, and it wear but
to look on, and laugh at their
foolish gloses, & detestable de-
uises. Well, thus beginnyng
with the ministers: as foꝛ oo-
ther, sum thei threatned, sum
thei cursed, sum thei put out
of office & liuyng, to sum pro-
cured thei ỹ Princes displea-
sure, to sum, banishmēt, sum
whipt thei their own hands,

sum kept they in their cole-
hous, sum cast thei into
prison. And thear (O GOD)
sum maimed thei with tor-
ture, sum lamed thei with i-
erns, sum famisht they with
hũger, sum burnt thei in the
hands with candell, sum pi-
ned thei away with ill kepyng:
And from thens again, sum
heaued thei to hangyng, sum
trapt thei with trealons, so
that none skaped free, that
thei could catch in their clou-
ches: if thei did but ones talk
of that doctrine, that thei be-
fore tyme had taught them,
and woold not recant, and be
as wicked as thei. And yet to,
how vnmercifully, how cru-
elly, how tyrãnously delt thei
with that good & vertuous

prelat

prelat doctour Crāmer archbisshop of Canterbery? Whō thei themselues vaūted they made to recant, & set it out solēnly in print, and yet soon after (see the charitee of their church) stack not a whit most tyrauntly, against their own lawes to burne hym. Wear it mete trow ye, that after repentaunce of their fautes, by their own examples, they shoold be so serued thēselues? Mary God defend ꝙ sir Tristram. And while I remembre me, this would not be forgotten vnto you, the pure deuocion, the sacred sanctimonie of our popely prelat: that moste vertuous, moste godly, and well learned mā (as their Iniunctions call hym) the

lord Cardnalls grace, who al though he wear bishop elect and sure of the See of Cãterbury a long while in bishop Crãmers time of trooble, yet woold he by no meanes medle with the matter, vntill it must be a little more mended, with a too or three thousand pound a yere forsooth: yea, and then neither woold he of his catholik conscience, take the promocion vpon him: till he was sure his predecessour was burnt. And then woold he be preeste straight, and enstalld out of hãd. O precious preesthod, O pient prelate, O catholik Cardnall, most worthy to haue been a pope, that GOD saue his life, while he haue his deseruyng.

And ye looke in the sermõ of Cuthberte the Bishop of Durham (that now is) made before kyng Hẽry, a xix. yere ago, and after put it in print: for the kynges supremacie, & against the popes vsurpaciõ. Thear amoong oother, calleth he this Cardinal, Archtraitour to his kyng and cũtrey. Upon what spite I know not.

But

But now further: for any mā to talke of this their wickednes, to stand by Gods woord, to hold that doctrine that thei before so long tyme had taught vs and preached: this forsooth was starke heresy. For strait, quick, & seuear poonishment whearof: Lord God how thei laid about thē. Thei spared neither bishop, preest, clerk, nor lay man, gētleman nor vngētle, rich nor poor, learned nor vnlearned, gilty nor vngilty, wise nor foolish, good nor bad, man nor woman, boy nor girle. Still moste vnmercifully cōdemnyng in earth, & dānyng to hell (as mooch as in them lay) bothe bodies & solles of those poor wretches, for the

self same doctrine (I say) that thei before had openly ꝓfessed preached, sworne, & taught them. Mercifull GOD, was thear euer vncharitee, hate, vngodlines, malice, crueltie, or tyrãnie, able to be cõpaard wͭ this of theirs? But as thei sawe that their market grew great, & had not help inough as thei woold, to cut ẏ throtes of the sely shepe, so fast as thei had procured them to be brought to their boochery: a nue deuise vpon an old grou̅d and a full charitable fetch (hardely) for dispatch of their woork had thei, and that was this. Thei procured the shriues, to sit present with them at the conuiction of those, whom thei had appointed afore

fore to cõdemne for heretiks. That as the prelate had ones pronounced his sentence vpõ them, the shriue was straight charged to see execucion of burnyng: and then mought he not tary for any warraũt of writ from the Prince (as good lawe and custome afore tyme had been) but straight to the fier with thẽ: and thus made thei a riddaũce of their slaughter a pace, & alledged it for lawe, that the Shriues beyng present at those condemnacions, was warraunt and commaundement sufficiẽt, without further processe to burne those persons, that thei had condemned. And though in deed sooch an olde law thear wear, yet by them now

ii. Henri. 4.

now, with sooch vncharitee and crueltee reuiued: it was thought amoong vs, a thing very hard & straũge, that our Prince might haue her peple by thẽ thus still made away, and neuer to wot either whõ when, or how.

And why, & why, I pray ye, all these their merueilous persecutions, cruelties, & tyrãnies? But onely (as I said) for the selfsame doctrine that thei afore had taught vs thẽselues. For who taught vs to take the Pope, to be a wicked vsurper vpõ vs? Who taught vs, that by scripture & Gods lawe, preesthod must be subiect vnto Princehod, and not Princes to Preests? Who taught vs, that it stãds moste

with

with Gods lawe, the Prince to be Soouereaign of all, and supreme hed of the church of that land, whearof heis lord, and not of a forrein preest or potentate: Who taught vs, that the same Supremitee, stands not vpon the qualitee or kynde of the person, but vpon the state of Princehod: Who taught vs, that it is no more repugnaunt to Gods law, vnder one hed we shoold haue seuerall Churches of England & Ireland, and yet bothe as membres to the vniuersall, & true Catholik church of all christen, whearof Christ is the hed: then it was that saint Jhon in his Apocalips shoold write vnto the Churches of Ephesus Cap. primo.

and

and Smyrna, and to the rest of the seuen Churches in Asie: who taught vs that the Popes pour at the best, was no better then a Bishops in his own dioces: Who taught vs that Thomas Becket was no saint but a deuell, no true subiect, but a false traitour, that did disobey, & contend with his Prince, and took part with the Pope. And yet that precious perle of prelacy that constaunt Constaunce, Lorde with what pein did he bisy hymselk, to saint hym again: who (I pray ye) put into ỹ praiers of ỹ Primer: frō the tyrannie of the bishop of Room, and all his detestable enormitees, O Lorde deliuer vs: & wyther ỹ actes of our blessed

Marcus Antonius Constantius.

blessed bishops, ỹ Popes executioners, haue been such as we haue needed (if we mought) so to pray still: I report me to you. Who made it allwais one chefe part of their matter in pulpits, still to shew vs of his intollerable arrogancie and abuse of Princes: of his tyranny, war, quarelling, auarice, apostasie, simony, sacrilege, hoordome, buggary, sodomie, malice, pride, poysonynges, and all kindes of wickednes & abhominacions bilide, so continually exercised by hym, & all his hole holly cõpany his Cardnalls & court? Who taught vs that his dispensacions, his pardons & bulles, wear but false trumperie, wicked for hym

to giue, & folly for vs to re-
ceiue, and vtterly dãnable for
any to truſt in: Who taught
vs, that ſcripture neuer made
neuer mencion of Purgato-
ry after this life, or if thear
wear any ſooch peines: yet
wear thei not redimable by
the Popes pardons, by mon-
kes maſſes, or preeſts peny-
praiers: Who taught vs, ỳ it
was meteſt for vs to haue ỳ
lawe, that we all profeſſed,
and to haue diuine ſeruice in
that langage, that we beſt
knue: Who taught vs, that
ſacraments wear euer moſte
frutefully miniſtred in that
toong, that the peple beſt vn-
derſtood: and ſpecially thoſe
whearby we made any coo-
uenaunt or promiſe to God,

or receiued any chifort of his mercy & goodnes: as Baptim Matrimonie, and the holly Communiõ. Who taught vs to pluck images out of churches for dout of idolatrie: Who taught vs to make our praiers, not to our Lady, or any oother bisaints, but only to GOD: whose mercy by promis was sooch as woold sooneſt here vs, and his pour by experience sooch as coold beſt help vs. Who taught vs, out of texts of Saint Polle, that preesthod & matrimony in one persõ might very well stand with the laws of God: Who taught vs ỳ Scripture neuer mencioned, nor aunci-
ent fathers (afore the Coun- Kept at
saill of Laterane) euer knue Room. [illegible]

this terme of transubstanci-
acion, in the blessed Sacra-
ment: who preached vnto vs
what parcialitee, what sa-
crilege it was, in ministracio
of the holly Sacrament, to
receiue it themselues in both
kindes, and to defraude the
laitee of the one halfe, oo-
therwise then it was ordey-
ned, and against our sauiour
Christes Institucion: who
taught vs, that as it was a
moste Christen cumfort vnto
the woorthy receiuour: euen
so was it neither to be kept
in boxes for dout of corrupci-
on, nor to be hangd vp for
woorship, for aduoiding Ido-
latrie: who the deuell so mā-
gled & minst it amoong vs, as
not content with the old doc-
trine

Bibite ex
hoc omnes.
Mat. xxvi.
Ioan. vi.

trine of our aunciẽt fathers: that it was Gods body in fooꝛm of bꝛead: but must w̃ the mischefe, enter into fine siftyngs, questions, & quidditees, of substaunce, nature, qualitee, quãtitee, dimensiõ, realitee, accidence, relacion, action, passion, and all the elenchs I wene of Logik biside: Who sent out their Iniunctions, & made their visitacions to be suer to see that their teachings might accoꝛdingly be coõd, as thei had bisily taught thẽ: Who taught vs all this, and ten tymes moꝛe then I haue layser to tell, oꝛ ye to here: and now cã recãt it euery whit: who I sai who, and who I pꝛay ye: Mary who but euẽ thei and thei

of their cote. Our Bishops, our suffragans, our doctours our deanes, our deacons, our parsons, our vicars, our chaplens, our hedge preests & all, whearof many yet aliue both quick and queathyng. But if thei will now (as thei can euer full well) vnlay and forswear ech for hymselfe, that thei wear none of thē: whear then a Gods name, becā they in all that hole season of scisme and wicked tyme: (as thei terme it) whear hid thei their heds ỹ we hard not of thē, when thei shoold rathest haue shewed themselues, and haue vttred their learnyng: whear was then their true, their auncient, their vniuersall & catholik doctrine: (as

they

thei call it) whear was their conscience, their conscience alas, to suffer so many Christen soules to be mistaught, led to the deuell (as thei say) and thei to stand by, and say neuer a woord: whear was then their fortitude of mynde and trooble for Christ, whear by we might haue knowne thei had been hizzē: How remembred thei, or els past vpō the promise of Christ, that he woold acknowlege that parson before his father in heauen, ỳ confesseth hym before men: like as he will vtterly deny him before his father in heauē, ỳ hath denied him here before men: whear was then that desire to truth, constancie of beleefe, and contemt of

Matth. x.

the world, that still thei now
found, in those poor simple soi-
les, that daily alas thei slue:
That sory I am, my tale is so
true, not a whit amoōg them
all. But when thei had thus
liberally preached & taught a
toside, & recanted a toother,
and amased the poor peple,
with this their moste perni-
cious inconstancie, and con-
fusion of doctrine: then soon
after so to persecute thē, pri-
son them, torment them, rak
them, hak them, hang them,
and burn them? O mercifull
GOD, O heauen, O earth.
Was thear euer vncharitee
like to this of theirs? Euer
slaughter so vnnaturall, for
their own doctrine, to kill
their own cuntreemē? Euer
tyranny

tyranny so cruell for the teachers, to slea their own disciples, for cũnyng of their own lessõs thei gaue thẽ: and send thẽ bothe body & solle, vtterly to the deuell (if their tale be now true) & giue thẽ no leasure, either to learne better of oother, nor take time with thẽ to teach them better thẽselues? O terrible Godhed, how fear thei not flies, fleas, vermen, frogs, pestilence, plages, serpents, venoms, water, fire, tempests, swalloyng of earth, ruin of houses, falshod of frẽdes, treason of seruaũts, wrath of the world, indignacion of Prince, torment of cõscience, or els the dredfull furour of the Lorde: whiche so iustly without his mere mer-

cie, thei haue deserued, and is allwais in euery place impē-
daunt vpon them? How ar thei not mooued with ỹ hor-
rible examples euen now of late dais, of Fraūcis Spiera at Padua in Italy, and of James Hales of Kent: who bothe for renouncyng Gods holly doctrine, and agnitam ueritatem. moste lamentably languishing in desperacion: the one by will & await to cut his own throte, thoother by drowneyng himself, so wickedly ended their liues? How ar thei not troobled with the terrible cry of the solles (as Scripture tels them) of the peple thei haue slain for the woord of GOD, and for the witnes thei bare, whiche sol-

This, in a litle laten book entitled the story of Fraūcis Spiera, 1548. appereth, and I ween is since turned & printed i English

Apocal. vi.

les lye vnder the auter, & crie out vnto ỹ Lorde with loude voice for vengeaunce vpon them, and reuenge of their blood? How haue thei not been warned with these sundery vnlucky Comets, these vncouth signes in the ayr, these frequent monsters, and these straunge, terrible, and hurtfull tẽpests? whearby as Gods displeasure might be apparaunt vnto all men, euẽ so his wrathe to be feared of them chefely, as chefely deseruyng the same?

O how great cause haue we againto magnifie, extolle and hartely to acknowledge that diuine powr, Maiestie, and Godhed: that thei semed either to despise or to dout on.

Whose

Gods wiſedoom.

Whoſe wiſedoom ſooch, as (ſeeming to thē ſumwhat to ſlacken the reines of his rule, caſtyng bridell in their necks whearby thei might at their wills, take the bit in their teeth, & run the race thei beſt liked) can ſet vp a Prince, whoom thei might abuſe as thei liſt. And thearby might plainly diſcloſe their affectiō how little it was toward his diuine Maieſtie, how mooch toward their own worldly eſtate, their ambicion to reign and contencion for Sooueraigntee, their indiſſoluble leag with the Papacie, their obedience to the Pope, their hipocriticall hartes and diſſemblyng with princes, their contēpt of Gods woord in reſpect

spect of goods gettyng, their extreme vncharitee their cruelties & tyranny toward their euen Christen, all whiche afore tyme with countenaũce dissembled, and contentacion counterfet, thei coold kepe so coouert. His immesurable might again sooch, that (as we see) in a momẽt, can ouerturne all their foundacions and bildyngs, seeme thei neuer so depely cast, & so strongly reared: It cã call the mighty from the seat, and aduaũce thearvnto the meke: It can regard the humblenes of his handmaid, & cause her calld blessed frõ age to age amoõg all naciõs. It can encline the hart of the Prince, to harken after his lawes, and euen in the

Gods might.

Luke.i.

the same to gouerne his peple. It can make the stiff necked to bowe, be they neuer so sturdy and stubborne.

Gods mercy. And here w̄ his most benign mercy sooch, as allthough for our moste vnwoorthy demerites (for I sai not, ỹ we ar sautles) we haue been sumwhat touched with daunger by one meanes and mischefe by anoother, of forrein gouernment: with extraordinary tares, with war, with sickness, with seductiō of doctrine and tiranny: yet his benignitee neuer forgettyng ỹ tender affection he beareth, toward the flock of those his shepe, that gladly here his voyce: and ỹ promis he made that if we aske it shalbe giuē

Luke.xi. vs,

vs, if we seke we shall finde, if we knock it shall be opened vnto vs. And will refresh all them that cum vnto hym & ar in pein & pressed with burden: and hath accordynly (as we see) thus graciously vouchsafed ỹ same his mercy vpō vs. Whiche since it hath pleased his Maiestie so benignly to shew vs: Let not vs then so soon forgettyng the same & our selues, be redy to reuenge, & be (as thei wear) celeres ad effundendum sanguinem. But rather (partly deterred by the daunger of pein, that for our vncharitee we may woorthily suffer and chefely prouoked with the example of hym, whose steps we shoold endeuour to follow)

Math. xi.

low) remembre his woordes
spokē to vs all: that take our
Ioan.xiii. selues to be hirzen. I GIVE
ye a nue commaundement,
that ye loue toogither, as I
haue looued you, that ye
also looue ech oother: herein
shall all men vnderstand that
ye ar my scholers, if ye haue
looue & charitee ech toward
oother: and again how saint
i.Cor.xiii. Polle shews vs of hymselfe,
that if he had knowledge of
toongs, ye wear it of Aūgels,
gift of Prophecie, Science of
misteries, faith to remooue
mountains: & yet lack chari-
tee he is nothing at all. If he
bestow all that euer he hath
vpon the poor, yea, and yeld
his body to the fier, and yet
haue no charitee, it is vtter-
ly

ly no profit vnto hym. And of the three diuine vertues, faith, hope and charitee, that charitee is cheefest. That sins for their part, thei may be right sure (onles thei repent them & shew sign of amendement) thear is one that most mightely can, and moste certeinly will, pay them their hire to their vtter confusion. Euen so again on our part great impietee & presumpciō wear it for vs to meddle in his office that hath said Mihi uindictā & ego retribuam. Deu. xxxii. Roma. xi.

And against all conscience & Christen charitee, to charge thē all w the euils of moste. It is not vnknowen, thear wear sum amoōg thē that beyng right hartely sory to see

their lewd leaders vngodly demeanours, wear in dede rather violẽtly drawen, then either did redily cum, or willingly follow. And cũdry fled frõ them. Diuers again like poor ignorant lewdlyngs, (moste vnwityng in that thei ſhoold beſt haue been ſkilde) taught GOD wot as they thought, & followd their conſcience: which thyng toward booch, take I a great cauſe of commiſeracion vpon them. And as for the reſidue (me thinks I ſee that now at earſt conſiderying with them ſelues how throughouer mooch truſt of their worldly wit, thei haue ſo vnhappily cõfoũded ỹ boord, & diſordered their game, by miſgidyng the pau-

nes,

nes, mislyng the knightes, misrulyng the rookes, and through the false draughts of the bishops, ar like to receiue chekmate of a Queen) thei kepe them at home, and sigh in their celles, to thinke vpon how mooch thei haue begilde themselues in the reconyng, and lamẽt alas how to late thei remember that, Bonũ est sperare i dño, quàm sperare in pricipibus. Thei see that we see, their world will not last, and ỹ well may they whisper in corners for eas of their harts: but thei flok not in assembles, for consultaciõ and counsaill. And those of them that haue cause to cum abrode, me thinks I sai I see, how thei leaue of their ro-

Psal. cxvii.

chets or cloke them for rain, put their tippets in their purses, pluk their caps doun afore or hood thē with hats, and ar full sore ashamed alas and woefully bewail them, that euer the Deuill had so mooch poor vpon them. And being thus sorily beested, and in this case of care, let vs consider how little manhod it is to strike at thē, that ar doun allredy. Who cannot but rather pitie then reuenge? And rather regard, that as at the best thei maie liue & amend, and as S. Polle was (through Gods grace) of cruell persecutours, becum Godly teachers: euē so at the worst, be thei our neighbours, our brethren, our euē christen. Whō,

if

if we regard our religion, & be as we shoold be, we ought no lesse to looue, then our ouu selues, to wish their amendement & not to will their destruction. Let vs therfore haue in mynde, not what dedes thei haue doon or what thei haue deserued, but what is our dutie and how we woold be delt with all our selues. Euen like also as (if I had my desires) woold I hartely wish the Quenes Maiestie, to shew foorth & extend her Princely pitie vpō them and not to remember their euell deseruyngs but her noble dignitee, and how the magnificence of a Prince is as wel in Parcere subiectis as in debellare superbos. Conside-

tyng again: how easy, how slipper, how wretched, how wicked it is for man to erre & offende: and how harde, how magnifie, how princely and diuine it is, to doo vertue & forgiue repẽtaunt offenders. How well it agreeth with her sex, for a vertuous virgin to be pitifull vpon her humble subiectes. With her estate of a Queene to be mercifull. With her highnes profession of a Christen Prince & no papist, to be charitable. That had neuer been their heinous offences, then should her maiesties mercie neuer had matter, whearupõ so princely to woork. And suerly me thinks that as thear shall be found but few amoong them, but

will

will be content to renounce their vnlaufull obediēce vnto that forrein tyraunt the Pope. and can well assent in looue of their cuntree, to afoord their first frutes & oother proffits again, rather to the state of their natiue soyle here (out of which but of late thei wear taken) and to their naturall Soouer aign & liege Lady, then vnto Gods enemy & ours the Pope. Euen so cōceiued I a great hope, that vpon cūfort of mercy, and forgettyng of their fauts, thei will redily returne to their moother holly Churche here amoongst vs again, cast vp their wicked Papisticall heresies, & forsake that scisme and diuision frō vs, acknow-

leging (as with true catholik cõsent afore tyme thei haue) one God, one faith, one obedience, and one supreme hed vnder Christ, of the same his church here, the hed of vs all the Prince of this realm the Quenes Maiestie that now is, or her Vicegerent in that case (if it pleas her to make any) her highnes shall finde I hope, thei will shewe themselues, as redy to rẽder to the estate of the Croune, as euer thei wear greedy to pluck frõ it, or hũgry to haue. Yea, thei will preach I warraunt (if it pleas her to trust them) the pure & perfit doctrine again. And none of likelihod, cã better skill of the engins of the lock, then those that know

whear thei wrinched ẏ wardes of ẏ key. And so may her Maiestie more reioyse vpon the cummyng home of one of those stray shepe, then vpon nienty and nyne, that neuer ran out of the flock. And pity wear it to lose ẏ thus might bẽ saued, so that considering what vse may cum of them, ones more to try them me thinks wear not amisse: since in deed if thei preach well, thei may doo mooch good, if they preach ill thei must look to make aunswer. and surety is thear inough of them, for thei can not start, and I hard ones olde Roch Alderman of London say, that vpon good suerty, a man might trust a dog with a puddyng.

Now to conclude (for right loth wear I to make ye wery with ſittyng) ſince it hath pleaſed Gods allmighty maieſtie, thus merciſull to haue hilde his holly hand ouer vs, as to haue calld to his grace the late Quene. The wicked & vnhappy goouernment of thoſe ſpiritualls vnder whō: begā (as afore is ſaid) firſt to allter religion, then to bring in a ſtraunger Kyng, to fetch in the Pope, to make her a-baſe her Royall eſtate, to deface her Princely title, to pluck away her patrimonie of the Croun, to take it to thē ſelues, to let her ſelf lack it, to driue her thearby into euerlaſtyng lones, taxes, & ſubſidies, to raiſe vp religions

more

more perfit then Christes, to maintein with sooch wast so many idle hypocrites. And thei thẽselues so to triumph, and tyrãnize ouer the worlde by persecuciõ of her subiects, and slaughter of innocents: and ended at last with forcing her to fall out w̃ her neighbours, to draw vs into war, to neglect her peces, to contemne calling vpõ, and (with vtter dishonour) to the losse of her lands. And that his mercifull goodnes again: hath vouchsafed thus to preserue vs frõ the imminẽt daunger of distresse of vs all, and so graciously to haue placed our Queen that now is in her Roiall seat ouer vs, by whõ: for her naturall birth amoõg

vs,

vs & affection vnto vs, for her diuine disposicio, her vertuous educacion, her Godly wisedoom, her Princely Maiestie, her gracious circumspection, affabilitee, iustice, & mercy. We haue good cause to conceiue an assured hope: that as her highnes stands greatly in the loue & fear and fauour of almighty god: euen so by her grace, shall we haue Gods word & Religio restored amoong vs, honourable mariage to her highnesse best liking, noble issue of her body for cumfort of vs all, expulsion of that poisond vicar the Deuels deputy the Pope, auauncement of her Roiall estate & Princely title of her predecessours again,

resumpcion

resumpcion of the rights of her Croun from the Clergy for eas of her commons, chastisement or chasyng away of those idle hypocrites or els thei returne into the christen congregacion amoong vs again, quenchyng of the Clergies execrable thirst of tyranny, reduction of them to the knowledge of thē selues and to a woorshipfull estate after Gods lawe moste meetest for them, amitee and peace with her neighbours and frendes, looue and obedience vnto her at home, a gracious regimēt ouer all estates, and a likesum liuyng & a loouyng here amoong vs vnder her reign. Vnto that most mighty & benign maiestie diuine therfore that

that hath so graciously, thus wrought his mercy vpon vs. Let vs most humbly & harte-ly offer and yelde all honour, glory, impery, thāks giuyng, that liueth & reigneth world without ende. And say with Dauid: Laudate Dominum omnes gentes, laudate eum omnes populi. Quoniam cō-firmata est super nos miseri-cordia eius: Et veritas domini manet in æternum. Gloria PATRI & FILIO & SPIRITVI SANCTO. Sicut erat in principio et nunc & semper, & in sæcula sæculorum. Amen. God saue the Church, the Quene, send vs peace, and haue mercy vpō all Christen soules. AMEN.

Psal. cxvi.

Masters, mooch good doo-

it you. I haue been the bol-
der to lengthen my proceſſe,
bicauſe me thought ye ſat
at eas, and wear cõtent
to here me ſpeake. I
thanke you of
your paciẽce
and ye ar
ones
again all hartely
wellcum.
How
firs giue water.

Et veritas Domini ma-
net in æternum.

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